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Golden Rays of Prophethood

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It should not go unnoticed that the book contains prominent and important incidents in the life of Prophet Muhammad, peace be upon him, and is therefore not a complete biography. If need be, God willing, more incidents would be included in the book some time in the future.

The humble servant of Allah and His Sunnah

Abdul Malik Mujahid

Darussalam Al-Riyadh & Lahore

Madina Tayyiba, Masjid Nubawi As-Sharif.

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Monday

Corresponding to

June 30, 2008

About the Prophet's ﷺ Family



Allah's Messenger ﷺ came from a blessed family: his lineage meets with that of Nuh (Noah) عليه السلام via nine people and can be traced back to the first human being and prophet, Adam عليه السلام.

His ancestor and the 'Father of the Prophets', Ibrahim (Abraham) عليه السلام resided in Ur, a city situated on the Western bank of the Euphrates. During its archaeological discovery many manuscripts were found which paint a general picture about the city. Amongst the findings that came to the fore was further information on Ibrahim's ﷺ family and the religious and social conditions of his time. At the time the Babylonian Empire was at its peak; it had a tremendous economic and military strength. The abundance of wealth had poisoned the mind of the king to such an extent that he had a gold statue of himself built in a temple and had ordered the people to prostrate to it, and take vows in his name. Allah sent Ibrahim عليه السلام to guide this nation.

The king did not appreciate Ibrahim's عليه السلام call to *Tawheed* (Islamic Monotheism), for doing so would necessitate that he step down from divine status to the status of a normal human being. Ibrahim عليه السلام faced opposition not only from the king but also from members of his own family. When the opposition of the people, the king and his own family became unbearable he decided to migrate to a different place.

Ibrahim عليه السلام was a shepherd and Allah placed so much blessing in his cattle that it grew into several herds. Ibrahim عليه السلام was very generous with his guests, such that he was known as 'Abu Dhayfan' (Entertainer of Guests). His father's name was Azar, while some scholars claim that his name was Terah (or Tarikh). Ibrahim عليه السلام was born when his father was seventy-five years old. Besides Ibrahim عليه السلام, Azar had two sons called Nahor and Haran; Lut عليه السلام was Haran's son. Haran died during his father's lifetime in the same place where he was born, the area where the Chaldeans resided in Babylon. The Prophet ﷺ gave the description of Ibrahim عليه السلام in a narration and said: 'I have seen 'Isa (Jesus) son of Mary, Musa (Moses) and Ibrahim (may peace be upon them all). 'Isa was of red complexion, curly hair and had a wide chest. Moses was of brown color and slim.' The companions

asked: 'How about Ibrahim?' The Prophet replied: 'Just look at your companion (meaning himself).' This indicates that Allah's Messenger ﷺ resembled his great-grandfather, Ibrahim عليه السلام.

Allah had gifted Ibrahim عليه السلام with an intelligent mind and an acute sense of perception from a young age, and when he grew older he was honored with Messengership and bestowed the title of *Khalil*, an intimate friend of Allah. Ibrahim's عليه السلام story has been related in the Qur'an on many occasions in different ways. The magnificent way in which he called his father to *Tawheed* can be read in Surah Maryam (Verse 41 to 48). In brief, he commenced the call to his pagan father in a very respectful manner; however, the father reacted in an ugly manner and repaid him instead with threat. A narration in *Sahih al-Bukhari* states that on the Day of Judgment his father will be seen in the form of a hyena covered in filth, which will then be dragged by its feet and thrown into the fire.

The people from Ibrahim's عليه السلام nation would go out of the city once a year to celebrate their national day. Ibrahim's عليه السلام father invited him to join the people in the celebration. However, he excused himself claiming that he was ill. He told a white lie so that he could smash their idols to bits and prove to them

the falsehood of their religion and manifest the truth in the right religion. When the people had gone to celebrate the festival and he was left alone in the city, hiding from people's eyes, he quickly made his way to the idols, which had been beautifully decorated and placed in a room. The people had placed offerings of different dishes in front of their gods. Ibrahim عليه السلام asked the idols in jest, 'Why don't you eat? What is wrong with you? Why don't you speak?' He then took a huge axe in his hands and with the exception of the biggest idol, he smashed every single one of them to pieces. According to the Qur'an, the reason Ibrahim عليه السلام left the biggest idol standing was so that blame could be placed on it and thus make the people realize the futility of worshipping idols. There is an account which states that Ibrahim عليه السلام deliberately placed the axe in the hand of the biggest idol in order to give the [false] impression that it had become angry on seeing the lesser idols worshipped besides it, so it decided to break them all to pieces.

When the people returned from their festival to see their idols in ruins, they asked, 'Who broke our idols? Who did this?' Some people replied, 'Recently, we saw a young man speaking about the idols. His name is Ibrahim. He must have remained behind to break these idols.' Others said, 'Bring him in front of

the people so they can all testify against him.' This is exactly what Ibrahim عليه السلام had hoped for, that the pagans would gather together so that the falsehood of their religion could be explained with convincing proofs. Thus, the people gathered together and Ibrahim عليه السلام was made to stand in front of them. The people asked Ibrahim عليه السلام, 'O Ibrahim, was it you who did this to our idols?' He replied, 'This must be the doing of the biggest idol. Ask him if he is able to speak.' The people contemplated over what he said and hung their heads in shame. They began to blame each other, arguing that someone should have been appointed a guard to watch the idols. The people asked Ibrahim عليه السلام in surprise, 'Do you not know that the idols cannot speak? Why do you request us to ask the idol?' Ibrahim's عليه السلام response to this has been recorded in the Qur'an:

'Do you then worship besides Allah, things that can neither profit you nor harm you? Fie upon you and upon that which you worship instead of Allah! Have you then no sense?'⁽¹⁾

The people reacted the way any headstrong, arrogant person would react upon losing an argument. The pagans decided on a strategy to make

(1) Al-Anbiyaa 21:66, 61.